

**Notes from Shaykh Sharif Hussayn's (حافظ الله) Ad-Durus ash-Sharh, Al-'Aqeedat Al-Wasitiyyah by Ibn Taymiyyah (رحمه الله). Notes written by Elyas Mansur. #01
12 Shawwal 1440 (15/5/2019)**

The Author رحمه الله said

بسم الله الرحمن الرحيم

الحمد لله الذي أرسل رسوله بالهدى ودين الحق ليظهره على الدين كله، وكفى بالله شهيدا.
وأشهد أن لا إله إلا الله وحده لا شريك له، إقرارا به وتوحيدا، وأشهد أن محمدا عبده ورسوله صلى الله عليه وعلى آله وصحبه وسلم تسليما مزيذا.

With the Name of Allah, The Beholder of Mercy, The Bestower of Mercy.

All praise is due to Allāh who sent his Messenger with guidance and Deen al-Haqq to undoubtedly be manifest supreme over all Deens and sufficient is Allāh as a Shaheed (witness).

Notes by Elyas Mansur:

The word Deen has two meanings. The first is as Allāh mentions in Surah al-Fātihah,

مَالِكِ يَوْمِ الدِّينِ

[māliki yawmi deen] {King of the Day of Judgement} 1:4 as this is the day every Deen (Way of Life) will be judged. So it is the Day of Deen and it is called The Deen.

The second is as Allāh has mentioned in surah al-Mā'idah,

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

{This day I have perfected for you your Deen (Way of Life) and completed My favor upon you and have approved for you al-Islām as the Deen.} al-Mā'idah(5):3 meaning, the Deen is the Way of Life prescribed by Allāh with following His commands and Submitting to Him, al-istislām, al-Islām. So, these are the two meanings.

Deen al-Haqq is the Deen which has been proven with Sahih evidences and is accepted. While Bātil is that with no proof, it is weak, it will never be accepted.

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

{Indeed the Deen with Allāh is al-Islām} ali-Imrān(3):19

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

{And whoever wants a Deen other than Islām, it will never be accepted from him and he is in al-Akhirah of the losers} 3:85

Allāh has sent the message to the Rasulullāh ﷺ not to only make his army victorious over other armies, but so that this entire Deen will be supreme over all.

The wording used is ليظهره على الدين كله [līyudhhirahu 'alaa deena kullihī]. The word ليظهره comes from ظهر [dhahara] which is a very deep word, meaning; to be visible, distinct, brightest,

manifest, gaining upper hand, supreme etc. and in the form of يظهر [yudhhir] then it is all of that and more enacted in present and future. When the ل is added to the beginning of the word, ليظهر [līyudhhir], this gives a meaning of indisputable certainty of which can be no doubt to what is claimed.

So Allāh has sent this Deen ليظهره over all Deens.

Allāh has made the message of the Nabī ﷺ to be higher than all that was sent before it, higher than what the Christians began with and the Jews began with and what was before them and above all that was sent before it, above all that is true, above all that is false, no matter what Deen or Path, He sent it (al-Islām) to be higher than it all because it was sent to be the Final Message and there is nothing after it.

Allāh says,

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ

{It is He who has sent His Messenger with guidance and the Deen al-Haqq to manifest supreme over all Deens...} at-Tawbah(9):33 al-Fath(48):28 as-Saff(61):9

Even if Islām came or comes through a time that is weak and oppressed then that is not because there is a problem with Islām or that there is some sort of deficiency in ability of its application but such a time that is weak and oppressed is only because of the weakness of those who carry the Deen, their lack of steadfastness and their weak 'Aqeedah.

If these people do not repair their problems, if they do not fix their 'Aqeedah and become steadfast, then the Deen can start to disappear due to this.

All the Christians and Jews, the Munafiqeen and Murtadeen, the enemies within such as the false scholars who call to falsehood and corrupt the masses, they must be fought against and not standing against them is the reason for the Deen to disappear.

But Allāh says,

وَإِنْ تَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ

{And if you turn away, He will replace you with another people; then they will not be the likes of you.} Muhammad(47):38

So if you do not do your job, if you do not be steadfast, if you do not strive for this Deen, then Allāh will replace you with a people better than you who will make this Deen victorious.

Allah has promised to make the believers inheritors of the Earth and to accept from them this Deen so long that they remain steadfast upon truth

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ

{Allāh has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me. But whoever disbelieves after that - then those are the defiantly disobedient.} Nur(24):55

Allāh has made this clear in the Qur'an and in previous Wahī, such as the Zabūr, that it is only to be inherited by the Sāliheen.

Allāh says,

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ

{And We have already written in the Zabūr (psalms) (and) after, mentioning that the Earth is inherited by the Sāliheen.} al-Anbiyah(21):105

The Slave will never be Sālih until he has 'Aqeedah that is Sahih! Otherwise, it (the earth) will not be inherited by him and he will not be aided on Yawm al-Qiyāmah. There is no inheritance except by steadfastness upon the Deen that was sent to the Rasulullāh ﷺ.

You see in the Tarikh al-Muslimeen (history of the muslims) and in the Seerah that this has happened to those who are steadfast and then and in future it has and will happen that Allāh will give victory to those who have fought and will remain steadfast; despite there few numbers.

Allāh made them, the Rasulullāh ﷺ and the Sahābah, victorious in less than 30 years. In less than 30 years they had reached to west China and al-Hind, all the way back east to east Africa and Europe. They had all of this!

In the first 30 years two thirds of the lands that were under the Romans were conquered and taken by the Muslims, as well as all of the Persian lands. All of this in the period of the first four Khulāfah.

The aid of Allāh is according to your belief and it's quality.

Today, many muslims are weak. It is narrated in Sunan at-Tirmidhi that the Nabī ﷺ said,

يَأْتِي عَلَى النَّاسِ زَمَانٌ الصَّابِرُ فِيهِمْ عَلَى دِينِهِ كَالْقَابِضِ عَلَى الْجَمْرِ

"A time of great patience will come to people in which adhering to one's Deen is like grasping a hot coals"

Today is the time of holding onto hot coals. So you must remain steadfast and be willing to hold on and die for this Deen. This is why someone may lose his mind for this Deen because the trials will be so intense upon him as he strives to hold on to his Imān and fear falling into kufr. And Allāh has said,

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ

{And never will the Jews nor will the Christians approve of you until you change your Millah.}
al-Baqarah (2):120 .

And today people will be tortured and beards will be torn out and burnt and killed and the scholars are leading people astray calling them to the fire.

Alhamdulillah, He (Allāh) has sent as a message this Deen al-Haqq so that it will be victorious.

The Author said:

وكفى بالله شهيدا.

...and sufficient is Allāh as a Shaheed (witness).

OnYawm al-Qiyāmah, Allāh will make the Shahādah be Fā'l (of heavy significance) on the Mīzān (scale). He will make it heavy and great.

The word شهادة [Shahādah] is from the root word شهد [shahid] and it has two meanings. The first is to physically see, observe, or know something. The second is to be present.

Allāh ta'ala said that whoever is present in ramadān should fast,

فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ

{So, whoever شَهِدَ (witnesses/present) from you the month (ramadān) should fast.}
al-Baqarah(2):185

Allāh is a Shaheed, a witness to that which He sent to His Rasul.

لَٰكِنِ اللَّهُ يَشْهَدُ بِمَا أَنزَلَ إِلَيْنَا ۚ أَنزَلَهُ بِعِلْمِهِ

{Certainly Allāh bears witness with what has been revealed to you. It has been revealed with His knowledge.} an-Nisā'(4):166

Allāh said

سَنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ ۚ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ

{We will show them Our Signs in all corners (and place) and inside their own selves until it becomes manifest to them that it is al-Haqq. Or is not sufficient with your Lord that He is over all things Shaheed?} Fussilat(41):53

Luqmān said to his son,

يَا بُنَيَّ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَاوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ

{O my son! Indeed it is that if there be (anything) equal to the weight of a grain of a mustard seed, even though it may be inside a rock, or in the heavens, or in the earth, it will be brought forth by Allāh! Indeed, Allāh is Subtle (in bringing out that grain), Well-Aware.} Luqman(31):16

So this is sufficient that Allāh promised Nasr (victory) for the Believers, the Messengers, Sāliheen and Muslihūn (doers of good).

And Allāh humiliated the Munāfiqūn when they tried to place their false witness as the determination,

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ

{When the Munāfiqūn come to you (oh Muhammad ﷺ), they say: "We bear witness that you are the Messenger of Allāh." Allāh knows well that you are indeed His Rasul, and Allah bears witness that the Munāfiqūn are indeed liars.} al-Munāfiqūn(63):1

The Author said:

وأشهد أن لا إله إلا الله وحده لا شريك له

and I bear witness that there is no one worthy of worship except Allāh, alone with no partners

This Kalimah of الله لا إله إلا الله is what all the 'Anbiyah have agreed upon. All of them come with it. There wasn't a single Messenger or Prophet who came except with this Kalimah of لا وأشهد أن لا إله إلا الله وحده لا شريك له [Lā 'ilāha 'illa Allāh, wahdahu lā sharīka lahu] "there is no one worthy of worship except Allāh, alone with no partners".

This is the best speech, it is the good word. Allāh ta'ala says,

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ

{See you not how Allāh sets forth a parable? - A good word is like a good tree whose roots are firmly fixed and it's branches reach to the sky.} Ibrahīm(14):24

This is the word that determines right and wrong, it is determination in truth for all affairs in Dunya and 'Aakhirah.

The Rasulullāh said ﷺ, "I have been ordered to fight against people until they testify that there is no god but Allāh and that Muhammad is the messenger of Allah and until they establish the prayers and pay the zakāt. Then if they do that, their blood and wealth will be protected from me – except in accordance with the right of Islam. And their reckoning will be with Allāh, the Exalted." [Al-Bukhāri and Muslim]

This is the weight of this Kalimah!

And this Kalimah has two pillars, without the two then it cannot exist within the heart.

The First Pillar of the Kalimah is Negation: لَا إِلَهَ [Lā 'ilāha] "there is no one worthy of worship".

The Ulama of Kalām (scholars of linguistics) said as a trick for their students that the First Pillar takes you out of Islam and the Second enters you into it.

The Second is Affirmation: إِلَّا اللَّهُ ['illā Allāh] "except Allāh".

The one who rejects but does not affirm by belief (heart, tongue, limbs) then this kalimah is not accepted from him. Likewise, he who affirms but does not reject then it also is not accepted from him.

This Kalimah, this Shahādah is the rejection of all falsehood and acceptance of all truth.

It is rejecting all that is worshipped, as what is worshipped is that which is called 'ilāh (a god) and 'ilāha does not mean creator like some deviant sects have claimed in the past and today but we will speak of that in future in-shā' Allāh, the choosing one from what is rejected and singling it out for all worship; and that is Allāh.

The Qur'aysh said,

أَجْعَلَ الْإِلَهَةَ إِلَهًا وَاحِدًا

{Has he made the gods into one God?} Sād(38):5

This Kalimah is the foundation of the Fitrah. In truth, it is undeniable.

Fir'awn is the only person recorded in the Qur'ān to say that he is الْأَعْلَى "The Most High".

فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى

{And he (Fir'awn) said, "I am your lord most high!"} an-Nāzi'āt(79):24

However, Qurtubi narrated in his Tafsīr, and this hadīth is argued against as weak and whether or not this matter this is true Allāh knows best but nevertheless we can derive a lesson from it whilst knowing it is argued against, that while Fir'awn would say to the people "I am your Lord!" when he would leave to his private quarters he would change his garments and prepare himself for prayer and would make sajdah to Allāh begging Allāh to not expose him as a fraud.

The point is that a person who denies the existence of a Creator is a liar as it is indisputable that everything is created so the Kalimah does not address this, it does not mean "there is no creator but Allāh" because that is established and undeniable and no one truly in the depths of their hearts can deny with certainty that there is a Creator. They are nothing but liars who mostly to themselves. So the Kalimah does not address these liars, rather it addresses the matter of worship; لَا إِلَهَ إِلَّا اللَّهُ .

Allāh took us from the back of Adam and we bore witness to this Kalimah of Lā 'ilāha 'illā Allāh.

وَإِذْ أَخَذَ رَبُّكَ مِن بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ ۖ شَهِدْنَا ۚ أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ

{And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified." - lest you should say on the day of Resurrection, "Indeed, we were of this unaware."} - 7:172

It is the Fitrah. It is the established Deen. Lā ilāha illā Allāh is the way of victory and only by it will victory of the Sāliheen be achieved.

And Allāh knows best.